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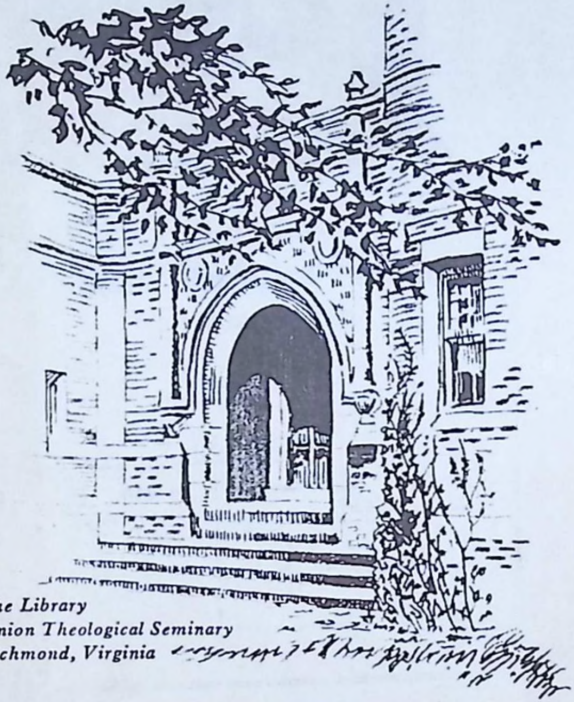

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OUR

NATIONAL PREEMINENCE

AND

ITS TRUE SOURCE.

A SERMON

Preached on Thanksgiving Day, Nov. 25, 1847, in the Seventh Presbyterian Church, Philadelphia.

BY THE PASTOR

Rev. WILLIS LORD, D. D.

The children of Judah prevailed, because they relied upon the Lord God of their fathers.—2 *Chron.* xiii. 18.

PHILADELPHIA:

WILLIAM S. MARTIEN.

1848.

To the Rev. Willis Lord, D. D.

Rev. and Dear Sir—The gratification we experienced, in common with your other hearers, in listening to the sermon delivered by you on the late occasion of Public Thanksgiving, induces us to make the request, that you would furnish a copy of it for publication. The sentiments it embodied were so important and seasonable, as to justify their presentation in a more permanent and accessible form. Your compliance with our request, will be duly appreciated and acknowledged by

Yours very truly,

Wm. M. Engles, C. J. Stille, L. H. Scott, F. H. Church.
Joseph Blackwood, Wm. R. Hanson, John Elliott.

Philadelphia, Jan. 24th, 1848.

Philadelphia, Jan. 29, 1848.

Gentlemen—With pleasure I accede to your polite request, and with the hope that the Discourse may contribute something, however little, to the interests of real liberty and pure religion. Very truly I am yours,

Willis Lord.

Messrs. Wm. M. Engles, D.D., C. J. Stille, L. H. Scott, F. H. Church.
J. Blackwood, W. R. Hanson, John Elliott.

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OUR

NATIONAL PREEMINENCE

AND ITS

TRUE SOURCE.

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He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord. PSALM cxlvii. 20.

CAUSES not only produce results, but they impress upon them their own character. The acorn, if you plant it, will not only spring up in the form and foliage of a tree, but that tree will be and must be the oak. In every germ of physical life, there are an essential nature and properties, which will inhere in every form in which the germ may unfold itself; and which also will determine that form. The rose will neither grow spontaneously, nor by any possible means can it be cultured from the thorn. Its leaves, its

colour, its fragrance, are enfolded elementally in its own seed, and from no other can they be made to come forth.

Moral causes and results adhere by force of laws equally fixed and abiding. Ignorance and vice not only produce effects, but they perpetuate themselves in the effects they produce. If you look through a community or a nation and behold a general and high degree of prosperity; if you behold social purity and comfort, commercial enterprise and success, educational influences and institutions adapted to enlighten and elevate the whole people, and the influences and institutions of the government and of religion recognizing the essential equality and the inalienable rights of men, and combining to secure and diffuse the blessings of justice and of liberty, it is indubitably certain that there have been at work causes of a specific kind, containing in themselves the very essence and elements of that whole scene of prosperity which you have just now surveyed. And so on the other hand—social, politi-

cal, religious stagnation, debasement, servitude, flow from their own sources, revealing at the same time, by unmistakeable marks, the sources from which they flow.

We have been invited, my brethren, by the Chief Magistrate of the Commonwealth, to unite to-day in solemn acts of public thanksgiving to God. The call is one to which we should cordially respond. "God is great and good." The number and magnitude of his mercies to us as a people cannot be expressed. It becomes us to exalt and give thanks unto his glorious name. The interest of the day is enhanced by the circumstance, that so many of our fellow citizens through the Republic are uniting with us in its observance. In more than twenty of these confederate States the civil authorities have invoked the people to assemble, and in a special and public manner to recognize and adore the superintending care and signal beneficence of God. It is, then, almost a national convocation. Would to God, that in years to come, it might be entirely so. History presents us with no

other people whom Heaven has so signally blessed, or who ought, therefore, to offer so prompt and universal gratitude.

But let us not be content with vague generalities. The blessings which call for our praise are visible as they are numerous and great. We can define them. Health is in all our borders. The garners of our husbandmen overflow with abundance of food for man and beast. Manufactures and commerce flourish, recompensing the labours of the artizan and the enterprise of the merchant. Our social condition is one of comparative safety, purity, and happiness. The means of popular education and elevation are numerous and efficient. Above all, and essentially comprehensive of all, we have political and religious liberty. And we have these blessings, or the greatest and most essential of them, I make bold to affirm, as they are not possessed by any other nation. It is this peculiarity in our case, this eminence of our position as a prosperous and a free people, together with the great moral reason

of it, under God, that I would particularly present to your attention.

I. As to the first, let me lead you on a brief survey. Let me point you to the nations. Let me bid you mark, in passing, their actual condition, in comparison with our own, in all the respects which pertain to the elements and the means of national well-being.

Look at Asia, the cradle of the human race—in extent, outmeasuring any other of the great divisions of the globe, and in population exceeding by millions the aggregate number of the rest of the world. What are its governments but hoary despotisms? What are its religions, but most cruel and debasing impostures? What its thronging millions of people, but slaves!

Look at Africa, next peopled by men, and famous in the annals of ancient civilization and art; among whose cities were Thebes, with its hundred gates, and Carthage, the dreaded enemy of Rome; among whose heroes were Sesostris and Hannibal, and

among whose divines were Tertullian, Cyprian, and Augustine; and what is Africa, but a continent of almost unbroken barbarism!

Look at the islands of the sea—of the Atlantic, the Pacific, the Indian Oceans—at all where those specific influences have not penetrated which shed their light and blessings upon us, and how far, far down on the scale of physical, mental, social, political, and religious existence! How degraded and miserable their whole population!

Look at America, exclusive of our own beloved republic—through the Canadas and the adjacent territories on the north—through the immense regions stretching along the length of the continent on the west, and through the provinces, states, and kingdoms which spread over the great southern peninsula. How broad, and how instructive the contrast between all these countries and our own? The only approximation in any one essential respect to the position we occupy, is made by our provincial neighbours on the

north; a circumstance which altogether illustrates and confirms what we shall presently say as to the great moral reason and instrumentality of our own preeminence.

Look finally at Europe, where the influences of civilization and religion have been longest in operation, and where some undoubtedly imagine is seen the very perfection of society and government. And indeed there is much to admire when we look at Europe. There is a country, in parts of which God has spread out a scenery romantic, beautiful, and sublime, in perhaps an unequalled degree; while throughout the whole of it, are a soil and climate, fertile and kindly as the well-being of the population require. There are great cities there, where wealth and fashion concentrate their resources, and exhibit their utmost splendours; and there are old battle-fields there, famous in historic annals, and whose associations yet thrill upon the soul; and there are venerable universities and immense libraries there, the repositories of all human knowledge; and there are royal

palaces and parks, and hoary cathedrals and baronial castles, and many noblest works of science, and proudest monuments of art. And to see all these things, must greatly interest the intelligent traveller. But we take it, that these are after all, but a small part of Europe. We have the impression that besides these, there is a very large amount of men, women, and children, of veritable flesh and blood; beings who have sensibilities and mental and moral capabilities; and rights, too, in reference to government and religion, and whose aggregate number entitles them, in the view we take, to be considered as Europe. And the real question is, what is their condition? We know that the displays of royalty and of the nobility; of lords temporal and lords spiritual, are sufficiently pompous, and to those who are pleased with tinsel, profoundly imposing; but our inquiry now relates to the masses of the people, the bone and sinew, the essential strength and substance of the nations. How is it with them? What is their actual civil and religious condition?

What conceded rights have they as citizens and as creatures of immortality? Alas! I had almost said no rights, but the solitary one of implicit obedience and equally implicit faith. I know how many exceptions there are, and how many more there seem to be; but it is no unconsidered declaration, that the masses of Europe are to-day in unjust and oppressive vassalage. Kingcraft and priestcraft hold them with as rigorous a grasp now, as they dare to do, and are combining their resources to make that grasp as enduring as it is rigorous. They have never relaxed a claim, never yielded a prerogative, never conceded a right, which they were not compelled to do; and they never will. In even sunny France, polite France, where European refinement boasts its most finished form; where revolution has followed revolution almost as the waves on the shore, and the blood of the people has been poured out like water for the achievement of liberty, only a few hundred thousand out of more than thirty millions have the right of suffrage; and nowhere may

the masses meet for public political discussion. In a like sense in which Paris is said to be France, a comparatively few men, and many of these of hereditary claims, may be said to be the people of France. The power, the privileges, the emoluments, the honours of office and rank, are their exclusive possession. The titled few usurp the rights which God and nature declare belong equally to the untitled many.

And cross the channel into England, undoubtedly the most powerful, and as we think, the most enlightened and elevated nation of Europe. Apart from those calamities which are now pressing her to the dust, while God is loading us with the opposite blessings, look at the essential wrongs which are sanctioned and enforced upon the mass of her people by the very provisions and enactments of the far-famed British constitution. Look at the law of entail, holding up its hoary head, and pleading the precedents of a thousand years, for the special protection and benefit of the nobility. Aside from the in-

justice with which it must often operate on the younger members of noble families themselves, look at the glaring iniquity it upholds and perpetuates in reference to others. My Lord such a one, in maintaining a domestic and public establishment becoming his supposed dignity, involves himself in debt to the amount of millions of pounds sterling. He owes this to a large number of artizans and trades-people of all sorts, whose labours and supplies have supported him in his splendid and luxurious style of living, and who can but poorly afford to lose their dues. But he cannot pay them. He has indeed an immense property; he has splendid palaces, specimens of exquisite architecture; he has spacious and beautifully ornamented gardens and pleasure grounds; he has magnificent parks for deer and pheasants, and every variety of game, with natural and artificial ponds for fish; he has immense landed estates, enough, perhaps, to cover the whole enormous amount of his obligations—but he cannot pay. The law will not only not com-

pel him, but even were he disposed, it will not permit him. It may indeed enter the poor man's house, and peradventure seize upon his last chair, or the scanty bed he rests on from his toil; but when the minister of justice approaches the lordly mansion, no matter how pressing the necessities or even distresses of the suffering creditor, the law itself cries out—Hence, away, these magnificent estates are not to be invaded! And why? Why! The owner is a nobleman!—A nobleman? Was not Adam his father? and his mother, Eve? And were they not mine? There is a nobility, which we indeed ought to recognize and honour—the nobility of worth. We cannot too profoundly revere it. But I am sure every liberal mind will join me when I say, away with all such nobility as is made by mere brocade, or by law.

Glance at another grievance. A majority of the people of England are Dissenters; in heart and conscience they are averse to the claims and practices of the established church. The political relations of that church they

regard as utterly indefensible; and her form and essential principles as a Christian society, as at clear and pernicious variance with the form and essential principles of the primitive Church of Christ. Yet are they compelled by law, and law rigorously enforced, to sustain what they thus disapprove; while at the same time, for opinion's sake, they are made subject to educational, civil, and religious disabilities, that involve the most gross injustice.

But this first part of our discourse is occupying an undue portion of time. We may safely rest on this rapid and imperfect survey, to show the eminence of our position as a prosperous and free people. Blemishes there indeed are on our character; evils, deeply seated and alarming in our social and civil condition; and there are sins stalking through the nation that do indeed spread doubt and gloom over the future; but in a just comparison of our present position with that of other nations, in all the respects which involve and indicate real national prosperity,

the social and religious well-being of the people, it is my firm conviction that we are in clear and signal advance of them all.

II. Our second point relates to the *source* of this distinction. We have asserted the intimate connexion of results with causes. We have said that the latter do embody in themselves the essential properties, which become manifest in the results they produce. If we have in a peculiar degree the influences and blessings of popular liberty and a pure religion, the reasons and efficient instrumentalities have been of a corresponding character. What have they been? When, where, and by whom exerted?

We might resolve this inquiry, in part at least, by a negative process. We might say that our distinction is *not* the result of geographical position, giving us facilities for prosperity which others have not; nor of any peculiarly genial influences of climate; nor of any unwonted fertility of soil; nor of any variety or abundance of physical resources above those of other nations.

Look again at Asia. In physical respects, God has made a great part of that continent as the very garden of the globe, full of richness and beauty.

Look again at Africa. Where does nature yield her treasures for the wants and welfare of men, more spontaneously, or in greater variety and profusion?

Look again at South America. What majestic mountains; what noble rivers; what mineral wealth; what a balmy atmosphere; what a prolific soil; incomparably superior, I had almost said, in all these respects to these cold and once sterile regions of the north. Yet look at the mass of the people—poor, ignorant, superstitious, and oppressed. They have heard of liberty, and long for its blessings, and for years, revolutions and counter-revolutions have followed each other in rapid succession—but with what result? It has been a game of mere mercenaries or of despots, for their own aggrandizement under the holy name of freedom. What is the matter in South America? What crushing, stifling,

paralyzing incubus presses upon that glorious land!

Look again at Europe. What a brilliant sky pours down its light and influences, for instance, on beautiful Italy. What capabilities of production and of commerce are there. How many historic associations to inspire and ennoble the population. What unrivalled masters in statuary and painting, have lived among them. What philosophers and poets of immortal name. Aye, and what patriots have bled among them!

Look at beautiful Italy, the land of Cincinnatus, of Brutus, and the Scipios! Have the people any rights there? Have they a word to say as to who shall govern them, or by what laws they will be governed? Have they a free press there? Can they worship God according to the dictates of their conscience there? Have they freedom of thought and speech there, so that a man can utter boldly what he thinks, in no danger of fines or imprisonment, or death? Alas, massive and galling still, are the chains on beautiful Italy!

And shall I bid you look hence for a moment at Ireland, poor, distressed, perishing Ireland —and yet, in the heart of her sons, the very emerald of the seas? It is enough to mention that unhappy country, without harassing your feelings with a picture of her woes. But what is the matter in Ireland? What has been the matter for centuries? For it is no essentially new condition of things, that now claims our sympathy. And in reply to the question, it will not do to talk of geographical position, for none can be better. Nor will it do to refer to climate, or soil, or natural characteristics of any kind, for God has been munificent there in all these respects. Genial suns, refreshing showers, and invigorating breezes, try, oh, they try to bless Ireland; and within her sea-girdled shores, are spread out millions of most fertile acres. Nor will it altogether satisfy our inquiry to tell of governmental grievances and oppression. I confess, indeed, that on this point I deeply sympathize with the people of that land. It is a misgoverned country. The rulers of Great Britain have

perpetrated, and do perpetrate enormous wrongs there, as they have done and still do in India and China. But when this is conceded, and those wrongs have had assigned to them their full share in inducing the general prostration, degradation, and calamities of Ireland, we have in no wise reached the radical and essential reason. The womb of Ireland's woes, is neither in the British parliament, nor on the British throne. It is among the people themselves. It is the fetid breath of a harlot which has blighted Ireland. That inexorable power which centuries ago laid its grasp on the intellect and the conscience of the nation, and ever since has fiercely forbidden the light of human knowledge and the light of heaven to shine upon either; which has bound down the masses of the people in the darkness of ignorance and under the terrors of superstition; that power is the essential and the prolific source of Ireland's debasement, and Ireland's wo.

But we must turn from this negative pro-

cess. It will be obvious to the most superficial observer, that the inquiry into the cause or causes of our preeminence in all those things which constitute national prosperity, has no solution in geography, or climate, or soil, or natural advantages of any kind. From physical nature, we must go with our inquiry into the sphere of principles, and examine the character and doings of men.

First of all, indeed, it becomes us with devout gratitude to say, "God hath not dealt so with any nation." Excepting the ancient Israelites, I believe this to be a literal truth in reference to us. An historical induction of particulars, showing the aspects and influences of his gracious and holy providence towards us as a people along our national progress, would furnish a most instructive and impressive demonstration. Ah, my brethren, when in the midst of our blessings we forget God, we are guilty of the most unnatural and enormous ingratitude. We forget Him who gave us an ancestry such as no other nation ever had; who in the days of our co-

lonial dependence cherished us with all the tenderness of a Father; who gave wisdom and unanimity to our councils, and courage and victory to our armies in the fearful struggle of the Revolution, and who has ever been the strength of our defence, and our rock of salvation.

But we shall not lose sight of God, if we proceed to contemplate the agencies he has employed in doing us good; if we ask, what principles and what men have been, under Him, the source and instruments of our national exaltation. Indeed our text requires this view. After recognizing God as the original source of blessings, it proceeds to specify the great instrument of their creation and diffusion. God, exclaims the Psalmist, hath not dealt so with any nation, and as for his *judgments*—i. e. his word, ordinances, and sacred institutions—as for these, other nations have not known them. A most distinct testimony that the presence and influence of God's word and laws, were the great source of blessing and glory to the ancient

Hebrews; and the want of them, the great and sore evil which pressed heavily upon the surrounding nations. Just as where the sun is, there will be light and warmth, and life and beauty; and where his influence is not felt, there must be cold and darkness.

I hold it to be susceptible of demonstration, that the essential principles of all real political and religious liberty, and by consequence of all real national prosperity, were enshrined in the truth and institutions which God gave to the Hebrews by Moses. Accordingly we find, that so long, and just in proportion as that people adhered to those truths and institutions, they were enlightened, virtuous, and free. Not a period of depression, of anarchy, of servitude, occurs in their entire history, except in connexion with their corruption or abandonment of these means of elevation and blessing; nor, on the other hand, was there ever a period of national security, prosperity, and glory, which was not connected with a return to the revelation and ordinances of God. Faithfully walking in the light of

that revelation, and in the spirit and observance of those ordinances, the Jews might have been an united, exalted, glorious nation to this day. But alas, the insanity of human wisdom, and human pride! They did not, they would not know the things which belonged to their peace, until at length every vestige of their national existence and glory was blotted out by dreadful judgments of God.

I hold it also to be an equally clear truth, that these essential principles of personal and national elevation and blessing were re-inshrined in the institutions, and reasserted, with still greater distinctness and power, in the doctrines of Jesus Christ. In them, "the true foundations of society and government—of the authority of public, and the obedience of private men—of the political and civil rights of the citizen, are laid in moral obligation, with God as its author, and man as its subject. In them, the code of public morals is founded on the code of private morals. Government is regarded as an institution for

the good of society, and rulers but as agents, whilst the relative rights and duties of the governor and the governed are referred to the plain practical sense, to the divine yet simple wisdom, to the pure, the just, the immutable principles of Christian morals." In a word, the only truly philosophical and adequate basis and constitution of society and government, are presented in the holy doctrines and simple institutions of the New Testament.

What unwonted impulse Christian ideas gave to the human mind, I cannot stop to relate; nor how waves of influence and blessing circled out from the central points of evangelic instruction and labours, until almost the extremities of the world felt the strange impulses of waking, life, and progress. Great results were undoubtedly achieved. Sublime movements in the mental and moral sphere of things began. A new power was felt operating on the individual and on the State, ennobling the peasant, and claiming authority over the emperor.

God, however, permitted the truth to be

overlaid again with corruption, and the brightening hopes of the world were shrouded. Human wisdom and ambition, with intolerable effrontery, dared to set themselves above the wisdom and the simplicity of the gospel, and they were justly left to the appalling consequences. And yet through those dismal periods which succeeded that early corruption of gospel truth, and that fearful putting out of divine light, there were still men and bodies of men, who, in the midst of persecution and death, maintained their integrity, and perpetuated and transmitted the truth. They were the Cathari, the Paulicians, the Albigenses, the Waldenses, the Lollards, and Bohemians. Tortured, butchered, burned, driven from nation to nation, and even from continent to continent, they still bore witness for Christ, and preserved the doctrines and institutions of his holy church, until the truth broke forth again upon the world, as if in floods of light and glory, at the Reformation. Yes, across that dreary interval there was a stream of life, some precious rays of imperishable bright-

ness. The progress of liberty then, has been likened to "the stream of the desert, or the summer brook passing through the wilderness, but still keeping its clear and pebbly channel, rippling over the stones and murmuring in the silence of the night, refreshing the parched traveller in his wanderings, and giving him to anticipate the time when he should find a broader surface," peradventure some beautiful lake or nobler ocean, where he might lave and invigorate himself, and around whose shores he should behold well watered and waving fields, and partake of delicious and abundant fruits. That time came, in the moral import of this comparison, at the epoch of the Reformation.

On the principles and character of that great event, I should love to dwell; and they belong to our subject. But time presses, and I must hasten. Let me only say, it was the fruit of the Bible. Luther was a mere instrument, scattering broadcast the incorruptible seed. Though bred a monk, and as devoutly pious as any of them, he was twenty years of

age before his eye rested on the word of God. But the effect then, was almost electric. He bowed to its supreme authority; he felt within him the kindling energies of a new and divine life; from that day, he was the indomitable champion of the rights of man and the truth of God. And when from the heights of Wartburg, he threw down among the German people his translation of the Scriptures, the effect upon their minds was like that he had felt upon his own. The multitude were let into a new world of ideas and feelings; they felt an irresistible impulse upward from the deep degradation in which they had been held for ages, and which they had been taught was their heritage for ever; and at the sight, priests and tyrants raved and trembled.

"The grand result," says Dr. Merle, "of all the principles of the Reformation, and of all the considerations flowing from them, is worthy of such a cause, and of such champions as the Reformers. It centres in two words—duty and usefulness; duty, as the only criterion of right; usefulness, as the only

standard of merit. In a word, the Reformation ordained, not only for its own day and the communities of that day, but for all time and for all nations, that the New Testament is the only genuine moral constitution of society, and its principles the only safe and wise foundation of all civil and political establishments."

But the immediate demands of our subject lead us from the continent, from the exciting scenes and noble actors there, to our own ancestral island. It is one of the signal features of the Reformation, that it took so strong a hold upon the Saxon race. Its principles and spirit were more readily and thoroughly received by them than by any other. The personal ambition and lust of Henry VIII, only hastened an event that was destined to come, whether kings and parliaments befriended or opposed. It was impossible, and is impossible to trample upon Saxons for ever. England became nominally Protestant. She would have become, though at a later period, genuinely so, if that monarch

and his successors had not interposed their selfishness and power to retain all the forms, orders, and essential principles of the old hierarchy, with only a change in the headship and the name. For long years that was almost the only change. But during those years, and as the result of that merely nominal reformation, there sprung up the noble race of men, whom their enemies called by way of reproach, and whom we call, in love and highest honour, *the Puritans;* the fine gold of England and Scotland in those days when the principles and the souls of men were tried. Shall I venture to describe those peerless glorious men, the Puritans? I confess my admiration of them is so unqualified and profound, as might endanger the impartiality of my representation. Let another, then, pronounce their eulogy; another, whom no one will suspect of over-loving them—an Edinburgh reviewer.

"The Puritans," says Macaulay, "were men whose minds had derived a peculiar character from the daily contemplation of

superior beings and eternal interests. Not content with acknowledging in general terms an over-ruling Providence, they habitually ascribed every event to the will of that Great Being, for whose power nothing was too vast; for whose inspection, nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the *ceremonious* homage which other sects substituted for the worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the ineffable brightness, and to commune with him face to face.

Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him, on whom their own eyes were constantly fixed. They recognized no title to superiority but his favour, and confident of that favour, they despised all the accomplishments

and all the dignities of the world. If they were unacquainted with the works of philosophers and poets"—as they *were not*—"they were deeply read in the oracles of God. If their names were not found in the register of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory, which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language; nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to a whom a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest; who had been destined, before heaven and earth were crea-

ted, to enjoy a felicity which should continue when heaven and earth should have passed away. For his sake, empires had risen and flourished and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been wrested, by no common deliverer, from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!"

Undoubtedly the eloquent writer was enough intent on his antitheses; but in the highest and best sense of his delineation, it is no more eloquent than it is just. Those men were men of noble ideas and noble hearts. They asserted, they bled for, and when after a time they came into power, they gloriously exemplified the principles of human liberty. They proclaimed them to the nations, and the echoes

reverberated throughout Europe—"mutual right, popular suffrage, administrative responsibility, and the sovereignty of the people!" And more; they said—and they said in thunder tones—"religion must be free!" Where did they get such ideas? From the Bible. And such principles? From the Bible. And such lofty purposes? From the Bible. And such invincible power to declare and effect them? From the God of the Bible.

But let us take a yet closer survey of the principles and the men to whom and to which, under God, we owe as a people, our distinction and blessings.

We are accustomed to use the term Puritans, in perhaps a too restricted application. We mean by it almost exclusively, that noble company of men who first, in the heart of England, and in the bosom of the English Church, asserted the essential doctrines of liberty, and who suffered and died in their defence. They were originally Episcopalians. Afterwards, when with an open Bible, and unfettered mind, they examined the great

question of the scriptural Church, most of them became Presbyterians; many of them, however, and they inferior to none in the love of liberty, the acquisitions of learning, and the eminence of holiness, became Independents. But these were not the only Puritans. In its legitimate meaning, the term belongs also to the equally resolute and holy champions of liberty and gospel truth, who lived then in Presbyterian Ulster, and ever glorious Scotland—to multitudes in the churches of Germany, Holland, and Geneva; and last, but not least, to the immortal Hugonots. All these were Puritans. All these took their stand on the same great and eternal truths; all these were animated by the same lofty and sacred spirit; all these girded on the same spiritual armour; and sometimes, when they were compelled to do it, the armour that is not spiritual, and battled side by side in those mighty contendings, whose result, among others also great and glorious, is our national elevation and freedom.

It is true, however, when we trace the

streams of our national life and blessings, in their earlier course, while they were yet as it were rippling under ground, or through dense thickets, or around the base of moveless rocks, or made their way through stagnant or turbid morasses, we naturally trace them first and chiefly along the Scotch and English channels. These appear to us the main streams; the others, tributaries. And for this reason, we said, that the immediate demands of our subject led us from the continent to England.

The men then whom God employed, were the Puritans. And what were the *principles?* Why, as we have already asserted, they were the principles of the New Testament; they were divine truth, emancipated from the corruptions and the bonds of an apostate church and an enslaved world, and proclaimed again in almost the simplicity and purity with which it fell from the lips of the Great Teacher, Jesus Christ. That truth, thus emancipated, was fraught with life and power. It was seen to be vastly comprehen-

sive, to embrace the duties and the rights of men in their social and civil relations, as well as in their relation to the service and the throne of God. Hume, indeed, has sneeringly remarked, that "some men of the greatest parts and most extensive knowledge the nation at this time produced, could not enjoy any peace of mind, because they were obliged to hear prayers offered up to the Divinity, by a priest covered with a white linen vestment;" thus insinuating that the great question which agitated those men and those times, was a mere question of surplice or no surplice. But Hume misrepresented their principles, for the simple reason that his infidel heart hated their sanctity; and he convicts himself of this misrepresentation, when he elsewhere concedes "that the prevalence of the principles of civil liberty was essential to their party;" and again, when, notwithstanding his strong prejudices, he declares, "that the precious spark of liberty was kindled and preserved by the Puritans alone," and that "to them the English owe the whole

freedom of their constitution." But suppose the question had been what Hume thus insinuates. It involved a principle, and a great principle. It was essentially a question of the highest liberty; whether the conscience should be forced or be free? John Hampden—a name to be revered wherever liberty and religion shed their blessings—John Hampden said to the civil functionary who came to demand that unconstitutional tax, in the case of the ship money—"Sir, I will not pay it." "Oh, but if you refuse," said the royal servant, "you will shake the authority of the crown, and bring into contempt the word of the sovereign." "Let the crown decree justice and rule in righteousness," replied the patriot, "and no one can bring it into contempt." "But really, sir, it is only a trifle—it is only twenty shillings." "Twenty shillings," said John Hampden, "will serve as much to embody a principle, as twenty thousand pounds; and, sir, I will not pay it." He did not pay it, and the people of England, in their hearts, blessed him. And so with

the surplice, if that had been the question. It served to embody a principle, as really as though it had been a crown.

But the surplice was not the question. It was only one of the little things among many that were great, which the real question involved. It was one of the many points where the imperishable principles of Christian liberty, asserted by our fathers, came into collision with the assumptions and enactments of arbitrary power; but it was only one. The real question, in the origin of it, covered the whole ground of liberty of conscience in matters pertaining to religion; and then, in the second step, the whole ground of human duties and rights in reference to civil government. Conscience is not to be forced, said the Puritans, and we say so too. Neither priest nor king, alone or in combination, in august cabinet or holy synod, may fasten a fetter or chain upon the soul; they may not bind it in any part or with any thing, though it be only a piece of white linen. And were not the Puritans right? Who is there in this land, so

bigoted, or so craven, but will heartily respond—aye, they were right! In reference to some things, in themselves indifferent; in reference to more, in themselves wrong, the monarch said—you shall; the burly ecclesiastics chimed in with the royal cry—you shall; and then the whole train of interested courtiers and fawning sycophants re-echoed the words—you shall! Looking first unto God, and then with an unquailing eye on king, priests, nobles, and all their servile retainers, the Puritans calmly replied—we will not! And they did not. The fires of Smithfield, two thousand benefices sacrificed in a single day, and the sufferings of the Covenanters attest their sincerity; the glories of the Protectorate, the constitutional liberties of the United Kingdoms, and the existence, the unparalleled growth, the social, civil, and religious elevation of the great American Republic, attest their perseverance and success.

These were the men, and such their principles. We must, for a moment, glance at the conflict. On the one side was truth; on

the other, power. The one could nobly argue; the other could remorselessly manacle, scourge, and burn. Oh, it was no common contest; and as we have seen, those were no mere shapes of men who armored themselves for it, and joined in the fearful fray. Power, long time, seemed to triumph; and yet truth had the victory. If you can meet my arguments with nothing better than the prison or the stake, that prison may be very dreary to dwell in, and that stake very fearful to go to, but I am the conqueror. In the darkest night that ever rested on men, the free and soaring spirit has been felt to be immensely superior to the mere brute force that was tearing or burning the quivering limbs. And so it was then. Long before the great and decisive issue, mere power was seen to be impotent, while truth was felt to be resistless.

The real question in this contest, I said, covered the whole ground of civil and religious rights. This is apparent not only from the declared principles of our fathers, but from the actual facts of the history. Two or three

of these will be sufficient to show this, and to illustrate the character of those struggles which have resulted in such blessings to us.

The case of Hampden, already adverted to, was exclusively a question of civil liberty.

The case of Richard Chambers was another. This honest merchant dared to say in the presence of the infamous Star Chamber, "that the traders of Turkey were not more screwed up than the merchants of England;" and though he thought he had both the truth and the law on his side, he was sentenced to pay two thousand pounds, and was thrown into prison for twelve years. When at length he came out, he came out, as to this world, a ruined man.

The learned barrister, William Prynne, sinned in a different way. He wrote a book in behalf of the public morals. He denounced masques, plays, theatres, and things of this kind, as pernicious and demoralizing. If we may judge from the severity of his punishment, his crime was indeed enormous. Laud and his minions wreaked upon him a terrible

vengeance. First, they burned his book, and so refuted its arguments; then they degraded him from his profession as a lawyer; then they compelled him to stand in the pillory, both at Cheapside and at Westminster; then they subjected him to a fine of ten thousand pounds; then they caused both his ears to be cut off; then, when he did not recant, and though his loving wife had stitched those members on again, they ordered the stumps to be sawed out—and they were sawed out; and then they condemned him to perpetual imprisonment! Some have thought that this noble lawyer loved his ears, even the stumps of them; but the result showed that he loved truth and liberty more!

The next instance is in the sphere of religion. Alexander Leighton, venerable for years and piety, wrote another book. He called it "Zion's Plea against Prelacy." He exposed in it, and rebuked the corruptions of the Church. His strong arguments struck perilously upon crosiers and mitres; almost upon the throne. He was accused of the

unpardonable crime. The same infamous Star Chamber arraigned him at its tribunal. "It is true, I wrote it," said the venerable man. "But I did not wish to disturb the minds of the people. My design was that no detriment should come to the Church of God by the policy of our rulers." The sentence followed this confession; and this was the sentence:—"That he be degraded of his ministry; that he be brought into the pillory at Westminster, and there be whipped; that, after some convenient space, he still being in the pillory, one of his ears be cut off, his nose be slit, and he be branded in the face with the letters S. S.; that he be carried to the Fleet prison; that at some convenient time afterwards, he be taken into the pillory at Cheapside on a market day, and there be whipped again; that then, being still in the pillory, he have his other ear cut off; that he be carried thence to the prison of the Fleet, until he shall pay our sovereign lord the king ten thousand pounds, or remain there during life." The horrible sentence was executed,

and with every possible aggravation. "Every lash," said the suffering martyr afterwards—"every lash brought away the flesh!" When the sentence was pronounced, the pious Laud took off his archbishop's cap, and gave God thanks for this signal victory!

These atrocities were perpetrated in England. They are merely a specimen. Let me turn you to a single one in Scotland. It was at a later period—after the Restoration—but it belongs to the same series of sacrifices and agonies which were the price of our freedom. The victim was a poor man, but a man of God—John Brown, of Muirkirk. His crime was, that he was a Presbyterian. To be sure, it was a great one, but it was the only one they pretended to allege. "John Brown," said the brutal Claverhouse, having brought him from the field where he was at work, "go to your prayers, for you must die." He kneeled down by his own door, and poured out his soul before God in thoughts and words so affecting, that the fierce dragoons who were with Claverhouse,

were overcome. When he rose from his knees, the wretch ordered him to take farewell of his weeping wife and children. Oh, it was a sublime farewell. "Now, Isabel," said the martyr, "the day is come of which I told you when I first proposed marriage to you." "Indeed, John," she replied, "I can willingly part with you." "Then," added he, "this is all I desired; I have no more to do but die; I have been prepared to meet death for many years." So saying, he kissed her and the children, wishing them "all the purchased and promised blessings," and then presented himself for the sacrifice. "Fire," cried Claverhouse. But the power of that prayer, and of that holy farewell, was still upon those soldiers. They would not—could not fire. Enraged at the scene, the fiendish chief aimed his own weapon, and sped the fatal ball; then turning to the anguished widow, he brutally said, "And what do you think of him now?" "I ever thought good of him," she replied, "and as much now as ever." "It were but just to lay thee beside

him," responded the murderer. "I doubt not your cruelty would go that length, if ye were permitted," she said;—"but how will you answer for this morning's work?" "To man," rejoined the wretch, "I can be answerable; as for God, I will take him in mine own hand!" Saying thus, with his dragoons he departed. Poor Isabel laid down her unconscious babe on the grass; she gathered the scattered brains of her beloved husband; she bound up his mangled head; she spread over him her plaid, and sat down and wept! And yet, there have been those who would put Claverhouse in the same calendar of saints with Laud. I suspect their claims to canonization are equal.

Thus then truth struggled with power; and I repeat, it was no common conflict. On either side, the combatants were in solemn earnest. At every now and then the truth did seem to be overcome; to lie prostrate or in chains. But presently, she was on her feet again; and the increasing numbers rallying under her sacred banner, and the still

deeper and more vital wounds she inflicted on her foe, showed, that somehow she had gathered strength in her apparent prostration. She went slowly, but sublimely on to victory. Prerogative made reluctant concessions. The Bible was given to the people. The Church was modelled more like the divine pattern. Kings were instructed how to reign; and when they persisted in their intolerable tyranny, they were shown that nations can live and flourish without them. There came even in England, the Commonwealth;—a breaking forth of the national energies and greatness, above the dismal periods on either side; when Manchester and Fairfax fought for the covenant; when Lockhart and Whitlock, as ambassadors, carried the forms of Puritan worship into other lands; when Blake commanded the wide ocean; when Hale presided on the supreme seat of justice; when Goodwin and Baxter, Owen and Howe, were the chaplains of the Parliament and the Court; when Milton was secretary of the State, and mighty Cromwell was Protector!

But we must turn our thoughts. At an early period in this conflict, some of the Puritans acted on the principle which Jeremiah Burroughs afterwards nobly uttered on the floor of the Westminster Assembly: "If we may not have liberty," said that holy man, "to govern ourselves in our own way, so long as we be peaceable towards the civil magistrate, we are resolved to suffer, or to go to some other place of the world, where we may enjoy our liberty." Many of them came, during the reign of that pedantic renegade James I., to "some other place of the world." Many more followed them in the succeeding reigns. Hampden, Cromwell, and Owen, attempted to come; but tyranny or God held them back, that they might accomplish the work assigned them there. That other place, was our own beloved land. God had reserved it for the last great experiment of human liberty. Its then inhospitable shores received our exiled fathers, bearing in their flight the great principles which they had asserted amid the altars and thrones of despotism, and avowing it as their express pur-

pose in seeking this new world, to be free. It was their first and constant endeavour to found and rear the empire of liberty.

Do you ask, did they succeed? Look over this republic. Painful scenes meet our view. There is enough to make Christians pray, and patriots tremble. But after every abatement which justice permits or requires, Oh, then, what a glorious inheritance is ours; bought, indeed, with sufferings and blood of others, but free, most free to us. And when you see the comparative elevation and comfort of the people; when you see the institutions of social life, of learning, of government, and of religion, as they exist here, and exert their influence, extend their protection, and diffuse their blessings, can you hesitate for a moment as to their source? Is it not visible as the day, that they are the precious fruit of the principles and efforts of our fathers, as Christian freemen—principles and efforts which they declared and put forth for the very purpose of securing these identical results? As certainly as that heat comes from fire, as that water gushes from the fountain,

as that light beams from the sun, so certainly are the elements and means of our national preeminence and well-being resident alone in the simple, Protestant, Apostolic, New Testament faith! Apart from that faith, we go back to grope in a darkness, and to be crushed by a despotism, dense and horrible, as those from which, by the sole power of that faith, our illustrious ancestors emerged!

It is a question of intense interest, are our liberties to remain? Shall the future behold us still elevated, and ascending on the way of a real and enduring national greatness? Or shall our institutions be overthrown? Shall our glory be extinguished? Shall our stripes and stars be covered with the sable pall? Shall our eagle bite the dust?

The brave, the wise, the good, reply—God save our country! Let all the people say—Amen!

For one, I have my fears; groundless they may be, but I have them. We indeed may be gathered to our fathers in peace; but fearful are the scenes which sometimes rise upon my vision, when I think of our beloved chil-

dren, and the future. Whatever the issue, the days are coming which will again try the principles and the souls of men. And one thing is certain—certain as the fixed laws of nature and the immutable truth of God—those principles, and that spirit, which gave us our existence and our distinguished blessings as a nation, can alone preserve them. If you take the deep, broad, firm base away, the superstructure, no matter how decorated or imposing, will fall; and the ruins will be the more frightful, the more lofty and glorious the edifice!

Hear, then, the terms on which we may still be elevated, great, enduring.

We must sacredly guard, as an imperishable and universal right, *liberty of conscience.* If ever we deny this to others, the time is near when it will be wrested from ourselves. And without this liberty, there is no liberty worth the name. In all matters of opinion, men, in respect to their fellow men, are to be absolutely free. Be they Christians or Jews, Mohammedans, Pagans, or Atheists, they are for their creed, responsible to God alone.

You may argue with them; you may refute their reasons; you may expose their fallacies; you may protest against their errors; you may subdue their understanding with truth; you may win their hearts by love; but away with the pincers and the screws, the faggots and the chains, the axe and the halter! Never, in this land of the Pilgrims—never let the finger of compulsion touch the soul!

We must also vigilantly cherish *a free and pure press.* On its freedom depends its power. On its purity, its power to do good. Combining these, it realizes the sublime idea of old Archimedes. It can, does, will move the world. But it is one of those agencies which can curse, as well as bless; which too often does curse. A great source of danger to our free institutions, is that interminable issue of the press in the form of evil books which flood the land, and throw their spell and pollution chiefly upon the young. And what shall we do? Call back the days of the censors? Abridge the freedom of the press to secure its purity? Shall we station an armed police in the study of the scholar, in

the office of the publisher, in the store of the tradesman? Shall we demand on the title page of every book or pamphlet the old imprimatur of the powers that be? Shall we do here as they do in Austria, in Italy—aye, in Rome? No. Let us be pure ourselves, and patronize only that which is pure. And if selfishness and corruption will still prostitute some presses to send out malignity and error, let us erect others, and ply them with still more vigour, in diffusing love and truth. It is said that Voltaire first employed tracts as the propagandists of infidelity. He little thought they would become so powerful an instrument and support of the Christian faith.

We must moreover multiply the means of a *substantial popular education.* I have little faith, indeed, in human nature, when the mind only is enlightened. I have no conception that mere knowledge will ever prove strong enough to grapple with and overcome the innate tendencies to corruption, whether in an individual or a nation; and yet, if it be true, that an enlightened people can be enslaved, it is still more certain that an ignorant

people cannot be free. It is utterly absurd to talk of freedom for men who do not know what freedom means. Look at the lands of tyranny; without exception, they are also the lands of darkness—lands where the common mind is excluded from knowledge. And what an argument on this point is furnished even among ourselves! Why not educate the poor slave? Why—for the plain reason, that as the result, he might presently cease to be a slave.

There are, indeed, grave and difficult questions connected with this subject of popular education, which we cannot now discuss. But somehow the people must be educated. If in the public schools our rights are invaded, or they will not furnish all the instruction we deem essential, then we must have schools of our own. I am not sure but experience will prove the unquestionable superiority of these, as it is already beginning to prove their necessity. I am not sure but a longer experience, and a more enlightened wisdom will decide, that education and religion must stand on the same basis with reference to the State.

Be this as it may, by some instrumentality the people must be educated—the whole people. Alas! for the day when we shall have an aristocracy of knowledge. We want not only our Harvards and Yales—our institutions of theology, of medicine and law, but we want also schools in every parish, enough for the mental wants of the entire population. The soldier who fights our battles, the sailor who mans our ships, the day-labourer, the mechanic, the merchant, our wives and daughters, as well as our sons and fathers, must be solidly and wisely educated, as one of the terms of a rational and enduring liberty.

Furthermore, we must *hold fast upon the Bible.* It is the great charter of liberty. It is the only exhaustless fountain of life and light to men and to nations. It was the Bible which made our fathers so strong, valiant, and holy. It was from its pages they drew those large ideas, those lofty resolves, those divine affections. And when severing themselves from the throne and realm of oppression, they crossed the Atlantic to rear the empire of freedom, like true philosophers, as

well as devout Christians, they solemnly laid the Bible as the foundation and chief corner-stone. That gift of heaven has made us all that we are, in respect to whatsoever is truly great and good.

But, let us understand, there is no charm in the mere possession of the Bible. It has no power as a sealed or unstudied book. If we keep it, like those relics of royalty in the Tower, to be brought out only on occasions of state, or exhibited to curious or admiring strangers, it will do us no good. We must have it open, circulated, read. We must ponder on its divine lessons. We must imbue our whole mental and moral being with its truths and its spirit. We must make it, if we can, the controlling influence round every fireside. We must see to it, that its purifying power is felt by the young. We must build upon it, as their chief basis, our schools of learning, our institutions of religion, our whole fabric of government.

And in order to this, we must insist on the unqualified *right of private judgment* in reference to the Bible. Make a man a slave

in religion, and it matters not what else he may be, you have accomplished all that the most insatiable despotism requires. And well they know this, who claim the enormous power. Bind my religious opinions to priest or church, to court or council, and the sacrifice of every thing else to this monstrous Juggernaut will become a duty—yea, a pleasure. In such a servitude, the chain is upon the soul. No—an open Bible, and an unfettered intellect and conscience in interpreting that Bible, we must assert and have, or the whole structure of our liberties will soon exist in only the name!

Still further, we must preserve *inviolate the Christian Sabbath.* A nation without the Sabbath, will soon be a nation without God. It is not only invaluable and imperative as God's great provision for recreating the exhausted energies of the physical life; it is not only of incalculable worth and efficiency in diffusing those influences which cement, purify, and exalt society; but it is essential, too, in preserving among men a knowledge of the truth—I had almost said of the *being*

of God—certainly, of any just and ennobling conceptions of Him. And when nations forget God, what remains? What must be the history of their future? That was a sublime scene in the assembly of those great and wise men who framed our national Constitution. They had been in session for weeks; they had searched for precedents through all history; they had examined constitutions of States and models of government; but they seemed to themselves still afar from political truth. At length Franklin arose, and addressing the president, solemnly said: "Sir, in the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, Sir, were heard—they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour; and have we now forgotten that powerful Friend? or do we imagine that we no longer need his assistance? I have lived, Sir, a long time, and the longer I live, the more convincing proofs

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I see of this truth—*that God governs in the affairs of men!*" He concluded his address by moving, that God be recognized and his aid implored, in daily and solemn prayer.

The constitution is indeed framed, and we live prosperously under its wise provisions. But shall we forget now the God whose blessing its illustrious framers felt was indispensable then? Have we a wisdom superior to theirs? Or are we in any wise less dependent on the goodness and power of Jehovah?

The Sabbath is the day, when as a nation we can recognize Him; when we can send up the tribute of a nation's gratitude—the voice of a nation's prayer. We must have the Sabbath; we must have it as a day of holy quietude and worship. The labourer should rest; the din of traffic should be hushed; the departures and arrivals of the steamer should cease; the noise of the railway should be still; from the domestic shrine families should go up to the public sanctuary; the devout, grateful, holy worship of the nation should be offered unto God. We must have the Sabbath for the new life

it imparts to wearied nature. We must have the Sabbath for the impulse and expansion it gives to the intellect of the nation; bringing before it themes of thought, which occupy and fill angelic minds. We must have the Sabbath for its vast moral and spiritual power. We must have the Sabbath as the strong right arm of our national defence—as the impregnable bulwark of free institutions.

Again. We must earnestly and persistingly implore *the Holy Spirit of God.* His were the energies which, brooding over old chaos, evoked from the turbulent gloom, light, order, beauty. His are the energies which, brooding over the passions of men, can calm them; over the affections of men, can change them; over the indomitable wills of men, can subdue and transform them. Edmund Burke said, "It is written in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters." The Spirit of God alone can reach this deep disease, this immedicable wound in our common nature. We accord much to true theoretic principles; much to the instincts

and affections of humanity and patriotism; much to the general intelligence of the people; much to the power of a pure morality; but after all, the great and permanent elements, as of individual, so of national elevation and blessings, are in the sanctifying influence of the Holy One. They are freemen whom the Son makes free. Regenerate men have noblest liberty, and most maintain that which others have. It is the utterance of a profound philosophy, as well as the voice of God—Righteousness exalteth a nation!

A glance at one or two related points, and I have done. There are evils among us. We have admitted their existence, and we do deeply deplore them. They cause us great sorrow of heart, and many, many fears. But we came, at the call of our Chief Magistrate, especially to review the goodness of God, and offer him our praise. In, however, the very evils we lament, we are not without some reasons for gratitude. Take that which, perhaps, is the most immediately pressing and calamitous. I could weep at its existence. My soul has been harrowed by the unavoid-

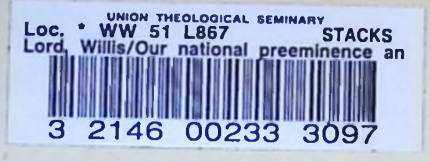
able cruelties of war. I have thought of the desolate houses, the broken-hearted widows, the helpless orphans. I have thought of the guilt we are incurring, to be remembered in the day of retribution upon nations. I have prayed, and do pray, O Lord, let the devouring sword be returned to its scabbard, to be drawn no more! But look even at that. Has not God favoured our armies? In the annals of warfare, was there ever such a series of unequal battles, or of such constant and amazing victories? Does history present us anywhere with abler commanders, with more gallant officers, with braver men?

One thought more. Blessings, or the sense of them, may be enhanced by contrast. Look then, at Western Asia, and Eastern Europe. Besides the social and civil evils which press upon the people, see them falling by thousands before the pestilence. Look at Switzerland; see the Cantons there arraying their armed bands; furbishing and whetting the weapons of death, and perhaps even now covered with the blood, and filled with the horrors of civil war! Look at Ireland; gaunt

famine, whose ravages have been dreadful indeed, threatens to return with all her terrors. Look at proud and powerful England, stricken, distressed, prostrate. Look over the entire continent. How unquiet! what deep and ominous heavings in the whole structure of society and government! It seems like that period in nature which precedes the eruption of the volcano. There are fearful sounds in the deep abyss; the earth that you thought firm, trembles—then is still—then comes a stronger shock—the raging fires break forth, and desolation begins.

After this view, look at home; this broad, happy, free, glorious home! Verily, my brethren, "God hath not dealt so with any nation." Oh, let us not be lifted up. Let us not prove an unthankful and rebellious people. Let us not forget God. Impelled by a deep and holy gratitude, let us praise Him, the God of our mercies, the God of our fathers. And let our children, taught by us, his wonderful works, Oh, let them praise the Lord Jehovah for ever!

THE END.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